

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.*

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## DESIGN OF GOD IN THE CONSTITUTION OF MAN.

BY PRESIDENT AMASA M. LYMAN.

In treating the subject named above, we may assume what at first may appear to be unwarrantable, and, in the opinion of some, untrue; but we hope our readers in search for truth will travel with us in the spirit of honest inquiry, and in candour dismiss for the time all preconceived opinions that would prejudice our search for the truth in relation to the subject under consideration.

In order that we may have the subject (in relation to which we desire to present the truth in the most clear and lucid manner possible,) fairly before our minds, we shall assume that all the revelations of the Gospel that have been made to man have had but one object, and that the building up of the kingdom of God on the earth: for the accomplishment of which they have ever been made, as shown in the history of God's dealings with man, first in the constitution of the race, and then his provisions for the educational development of those constitutional endowments.

While we consider the constitution of man as reflecting the purposes of Him who was its author, we discover in the strong intensity of affectionate regard that may be developed, and which he may entertain for those of his kind when associated with them, that man was

made and constituted for the enjoyment of social happiness, and that to result from a just and truthful comprehension of the relationship he sustains to God and his purposes, for the accomplishment of which he lives on the earth. Thus comprehending the truth in relation to his Father in heaven, there is established between them a condition of harmonious existence, which is in itself the beginning of happiness, as it is of peace, and the end of antagonism and strife.

From the study of the constitution of man, we not only discover that he is adapted to the development and enjoyment of happiness, but also an unbounded increase in the knowledge of God, the constituent principle of eternal life and glory.

Such is man, with his constitutional endowments, as we find him cast out to our view on the ever-onward-rolling billows of time, to minister to the creation and increase of the kingdom, government, or Church of Christ.

That it was the design of God to unite all the family of man, as his children, under one and the same government, is evident from this fact—that he gave them the same constitutional endowments, thus preparing them alike for the enjoyment of similar happiness,

or suffering, or misery, thus evincing to the reflecting mind not only his purposes in relation to man, but that those purposes were universal for man's happiness and glory.

That our Christian Bible-believing friends may be satisfied that the revelations of God's will and purposes as revealed in the book of man's constitution are consistent with the revelations of the Scriptures, we will now for a brief moment direct our search to them for the indications of God's work and purposes as there reflected.

The first to which we would direct the inquirer is found in the declaration of God, by himself, in relation to man, and the purpose of his creation as expressed in the Scriptures. In Genesis i. 26—29, for example, we learn that man was not only made in the likeness and image of God, but that he was commanded, on being presented with the earth, his new inheritance and home, to be fruitful, and to multiply, replenish, and subdue it, and to have dominion over all the living existences upon it. This view of the early history of man's introduction to the earth presents it to the mind as the inauguration of an enterprise that was transcendently great and glorious, as embracing the vast future of human existence for the infinite and eternal increase of the family or kingdom of God.

Hence, on man's introduction to the earth, and God's first instruction to him, we find him commanded to have dominion over, as well as possession of, his new heritage.

But one purpose can be seen, and that, for the development of one family of mankind, all "made of of one blood to dwell on all the face of the earth," to be all united in the bonds of one social polity, thus laying the foundation, in the arrangement of his purposes, for the creation of that kingdom which should ultimately extend its rule and government over the entire world as a universal empire of peace.

Still following the chain of history, we find the Lord addressing the same instruction to Noah and his family, when they by the destruction of all others, became the sole representatives of humanity in the earth, as unto Adam under similar circumstances on his first

introduction to his new inheritance saying, "Be fruitful, and multiply, and replenish the earth." (Genesis ix. 1.)

Continuing, we find God making a covenant with Abraham that he should become the father of many nations, and that kings should come out of him, thus evincing his disposition to still prosecute his kingly enterprise in the development of the materials of which to construct his mighty empire. Still pursuing this policy, we find a renewal of these covenants in Isaac, and their confirmation unto Jacob, for a law, and with Israel an everlasting covenant.

The promise made to Abraham, that in his seed all the nations of the earth should be blessed, (as recorded in Genesis xxii. 18,) makes the dealing of God with Israel to a certain extent his dealing with the nations of the world, as by his ordinance Israel became the medium through which they were to receive their blessings and salvation in the promised Messiah and chosen seed.

The next point in the history is that which discovers to us Israel in bondage in Egypt, where long and grievous suffering seemed likely to cause their destruction and extinction from the earth. In this emergency the Lord was mindful of his promises to his people; and, through Moses, a deliverance mighty and glorious was ministered to the enslaved, degraded, and wretched thousands of Israel; and this rude multitude was led into the wilderness. Some, doubtless, may think this an objectless act of charity beyond the mere relief from present oppression and suffering. To such we would suggest that they consult the history of the transactions as given in the Scriptures on this point, recorded in Exodus xix. 4, 5, 6, where we have a plain and unequivocal declaration that the obedience of Israel was to be followed by their becoming "a kingdom of priests and an holy nation."

From the foregoing, but one inference would be drawn, which is, that God designed, in his dealings with Israel, to develop a nation and a government on a scale commensurate with the numerical greatness he had promised to his servants the Patriarchs, in the countless multiplicity and infinite increase of their posterity, and in this way secure the establishment of a universal kingdom,

whose rule and government should extend to all the nations of the world.

Having followed the history of God's dealings with Israel until they entered upon their wilderness journeyings to the land of promise, his revelations and dealings with them have reached an amplitude that afforded a more full and lucid exposition of the principles inculcated in the prosecution and accomplishment of his great work.

To lead inquirers to the truth in reference to these matters, we will call their attention to the consideration of the concise history of the dealings of God with Israel, as given by the Prophet Ezekiel in his 20th chapter, where he says, in the 11th verse—"And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them."

We have here not only the unequivocal promise of life, on condition of obedience to the statutes and judgments revealed; but the question is involved. What were the nature of the statutes and judgments there given, that by their observance man should live? The Scriptures afford us but one, and only one answer to this, given in the following declaration:—"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." (2 Timothy i. 10.)

From this we learn the very important truth that life and immortality were brought to light through the Gospel, which leads us to the conclusion that the Gospel was preached to Israel in the wilderness, and the blessing of eternal life offered to them.

Thus it becomes evident that the life-imparting statutes and judgments offered to Israel in the wilderness were simply the Gospel, through which man has been subsequently taught that this is eternal life, to know the only living and true God, and Jesus Christ whom he hath sent.

We arrive, then, at the conclusion, that the Gospel was and is the embodiment of the institution of God's kingdom, for its educational development, increase, and government. Thus, as the generation of man, in its ceaseless and onward movement to the vast future, was ordained to supply an unfailling increase,

so the Gospel, as embracing the statutes and judgments of God, was ordained to produce, through its educational influence, the development of that knowledge of God and man which should discover to him his true relationship to his Great Father, and thus place in his possession the boon of eternal life.

From this we understand something of the nature of that law against which Israel rebelled; for which sin, or "transgression," the "law was added" in the form of "statutes that were not good, and judgments whereby they should not live." (Ezekiel xx. 25.)

Hence we see that the kingdom of God was not established with Israel in the wilderness, in consequence of their unbelief and hardness of heart; but was held in reserve for some time in the future, when the condition of the people and the circumstances around them should be more propitious for its accomplishment. From this time we find Israel maintaining a national existence under the law of carnal commandments, until seventy years subsequent to the coming of Messiah, during which time the Prophets continued to inspire hope in the minds of the people, by prophesying of a time to come when the kingdom of God should be built up, and the law of God (no longer written on stone,) should be written in the hearts of the people, and when the glorious result should be realised that the knowledge of God should cover the earth as the waters cover the great deep.

The influence which the contemplation of this great event of the coming future had on the minds of the Prophets may be inferred by reference to some of their declarations in relation to it. The first we introduce is recorded in Jeremiah xxxi. 33:—"But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." The solicitude of the Prophet Isaiah on this point can be seen as expressed in the following language in chapter xxvi. 9:—"With my soul have I desired thee in the night: with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." From

the language of the Prophet, it is evident he did not consider the judgments of God which taught righteousness to be at that time in the world; but the day of their future revelation was in his faith the leading star of a bright and glorious future. We further hear the same Prophet speaking of the existence of a power denominated the "Zion of the Holy One of Israel." (Isaiah lx. 14.)

Some, perhaps, may say that this is the Church, and not the kingdom of God. To such we would simply say that it makes no difference, as the Prophet declares that the "nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." From the last quotation we learn this truth—that whether this Zion be the Church or kingdom of God, all nations who do not submit to its rule "shall be utterly wasted," thus leaving this Zion of our God the ruling power of the earth, virtually constituting it the sole government holding and exercising universal rule over the earth, and thus for the first time fulfilling the great injunction on man, as the child and representative of God, to subdue the earth and have dominion over it and all its appurtenances.

The Spirit that unfolded so glorious a future for the world in the rising splendour and greatness of God's universal kingdom seems to have shed abroad its hallowed influence in the heart of Daniel, surrounded as he was with the enthrallments of a dreary captivity, in

the land and power of his enemies. While in these circumstances, so adverse to present bliss or happiness, the Spirit of the Highest seems to have lifted the dark vail from the future, and disclosed to the Prophet, in his lucid interpretation of the dream of the king of Babylon, that, far down the stream of time, in the days of certain kings, (whose existence was shown in the dream of the king of Babylon,) the God of heaven should "set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel ii. 44.)

From this last we learn, first, that the setting up of the kingdom of God was an event far in the future from the time when it was first shown to the Prophet, or even from the revelation of Messiah, as may be seen by noticing the results of its existence as shown by Daniel, which were first the breaking in pieces of other kingdoms, and its own increase, until it should fill the whole earth; which, if true, would leave no other power to question its right to rule the world.

Such, in its extent and power, was the kingdom of God, which he should set up to rule and govern the earth and its inhabitants, as indicated by his revelations to and dealings with man since his first introduction to the earth as his home.

(To be continued.)

## OMNIPRESENCE OF GOD.

BY ELDER HENRY WHITTALL.

In comparing the ideas of others with our own upon any subject, with a view of coming to a clear understanding and just conclusion on the points discussed, it is both important and necessary that a clear definition of terms be given and received. Most of the disputes which arise in all classes of society, religious and secular, would be avoided to a great extent, if the disputants clearly understood and attended to each other's terms, and clearly defined their own.

Words are frequently used in such different senses—sometimes primary,

and sometimes secondary—sometimes literal, and sometimes figurative, that a misconception is often likely to arise, which might be easily prevented, were a plain definition of terms given at the outset. Opposite parties are too apt to place their own constructions on each other's expressions.

"Omnipresence" as all will admit, means *presence everywhere*.

Now, strictly speaking, *matter*, in its most extensive and comprehensive sense, is the only thing that can be said to be literally *everywhere*. There are various



kinds and degrees of matter: but matter as a whole, and in a general sense, is the only thing that we can conceive of as being everywhere present, and nowhere absent.

One reservation, however, must here be made, for the sake of scientific accuracy,—namely, that wherever matter exists and moves, there is of necessity a corresponding or proportionate extent of space *wherein* to move.

There is no such thing, however, in all the creations of God, as what is called *empty* space.

But this fact does not in the least affect our argument; for the motion of matter is merely the displacement of one thing by another—one particle occupying the space which had been previously occupied by another. Thus, if I thrust my hand into a mass of sand, I do not penetrate the *grains* of sand, (although I do penetrate the sand as a *mass*,) the hand merely going between, or making its way by displacing the grains with which it comes in contact. No particle of matter can occupy the same identical space as another at the same time; consequently, no *portion* of matter can in an exclusive and strictly literal sense be omnipresent.

The nearest approach to a literal omnipresence, that we can conceive of, is that of the particles of one kind and degree of matter *commingling* with those of another.

The following may serve as a simple illustration: In a homely cup of tea, we find the particles of the tea itself intimately mingling with those of the water; those of the sugar mingle with those of the other two elements; and then, again, there are the particles of caloric or heat everywhere present throughout the whole. Yet no one particle of either water, (itself a compound of gases,) or tea, or sugar, or cream, or heat, can occupy the same space as any other particle. This simple illustration, however homely and commonplace, may serve as an example, on a small scale, of the nearest idea that can be formed of a *literal* omnipresence, or presence everywhere. The plainer the simile, the better for ease and clearness of thought.

We have now to define what we mean by the term "God."

This word, like many others, is

frequently used to represent different ideas. We sometimes employ it in reference to Deity as a person. One of the old Prophets saw God sitting on a throne. Of course, then, according to this personal sense of the word, God could not have been everywhere present; for he was on a throne. We often read of God as sitting down, standing up, walking about, &c. Now, a person, when sitting down, does not occupy the same space as when standing up. He always occupies the same *amount* of space, but no more, whatever posture he may place himself in, or however much he may change his relative positions by moving hither and thither.

Hence it is utterly impossible for God to be *personally* omnipresent.

But we sometimes speak of God in reference to his attributes of love, wisdom, goodness, influence, power, authority, &c.

The next question, then, is, Can he be said to be omnipresent in these respects?

Yes, undoubtedly so; but not *literally*.

As these are all abstract terms, it is evident that they cannot be used in a strictly literal sense. Love, power, goodness, wisdom, &c., are not *things* which occupy *space*. We cannot measure knowledge by the yard, wisdom by the pint, influence by the inch, or power by the gallon. We cannot speak of authority as occupying so many square or cubic feet of space, or describe the height, depth, length, or width of intelligence or faith. These are all *abstract* terms; and in describing the extent of any attribute of God or man, we are bound to speak figuratively. We thus speak of "infinite power," of "boundless love," of "illimitable wisdom," of "unbounded influence," of "unlimited authority," of "infinite goodness," &c. If we examine such expressions closely, we cannot but see that they are used in a relative and figurative sense, and not in a strictly literal one. We cannot find room for *all* these things *everywhere*. If one thing occupied *all* space literally, we certainly could not locate half a dozen *everywhere*! The absurdity of the *thing* only proves the fallacy of the idea of literal ubiquity in reference to *any* attribute, the terms expressive of which cannot be literalized.

But again: We often speak of God in reference to his agents. For example, the Apostle Paul says, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Moses, who called and ordained Aaron, was God's agent. All the servants of the Lord are called by His agents acting in His name and by His authority. When a man is called and ordained to certain functions of the Priesthood, we say that God called him, and that he is a servant of God. Thus, in a relative sense, God may be and is said to be present where he is personally absent, just as her Majesty the Queen may be said to be present throughout all her dominions by her official and representative agents. She is not literally, but virtually or officially, representatively or vicariously present wherever her regal authority is swayed. It is not actually she who is present, but her agents or authorities, who act in her name in her various principalities and colonies.

Again: We often use the term "God" in reference to his *Spirit*, whereby he is said to be omnipresent.

But we also frequently use the term "Spirit" in more senses than one. Sometimes we speak of the Holy Spirit or Holy Ghost as a *person*. The Father, the Son, and the Spirit are three distinct persons,—the first two being personages of tabernacle, and the last a personage of spirit. (See "Compendium.") In this sense, the Spirit can be no more spatially extended, and no more omnipresent, than the Father or the Son. If, indeed, either of the three could be personally and substantially present everywhere—that is, filling *all* space, it would puzzle the astutest intellect to conceive where the other two could be located!

The Spirit of God, then, or the Holy Ghost, as a personage, cannot be *literally*

omnipresent, although we may (as we often do) speak of him as being present here and there by his influence, authority, and power.

But we also frequently speak of the Spirit of God as a divine substance diffused throughout the spiritual and physical universe, giving vitality, activity, and force to the various things around us, according to certain spiritual and natural laws.

It is, indeed, the inherent life and soul of all things—the inner and eternal principle of life and being. Whether we speak of "Nature" or of the "God of nature," we mean the same thing, unless, by way of distinction, we connect with the latter expression the idea of personality. In the former sense, God is *everywhere*.

President Young, upon this subject, says—"It is the Deity within us that causes increase. . . . He is in every person upon the face of the earth. The elements that every individual is made of and lives in possess the Godhead. . . . The Deity within us is the great principle that causes us to increase and to grow in grace and truth."

It will thus be evident that God is, by his Spirit, in this sense, *omnipresent*. Indeed, we arrive at the conclusion that God (although local in personality) may be said, in various ways and in different senses of the word, to be everywhere present. President Young says—"He is omnipotent, and fills immensity by his agents, by his influence, by his Spirit, and by his ministers." So that, go wheresoever we may, God is there, in some way or other. If we ascend to the heavens above, he is there; if we make the grave our bed, he is there; if we fly to any part of the earth or sea, he is there, and his providence will protect the just.

## HISTORY OF JOSEPH SMITH.

(Continued from page 280.)

Elder G. J. Adams preached a discourse which occupied three hours, and which could be heard a great distance.

President Joseph Smith turned over the Conference into the hands of the Twelve.

Choir sang a hymn. Prayer.

President Hyrum Smith called the Conference to order at twenty-five minutes to four, p.m., and spoke to the assembly one hour and a half.

He treated upon the subject of the Elders

preaching abroad. He said it was a matter of consequence that the Elders of Israel should know what they were about when they go to preach the Gospel. They should, like Paul, be ready to give a reason for the hope of their calling. When they are sent to preach the Gospel, they should preach the Gospel and nothing else, if they wish to stand approved themselves. The Elders are sent into the world to preach faith, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost; and they should let the mysteries alone.

God has commanded you to preach repentance to this generation; and if this generation will not receive the first principles of the Gospel and Book of Mormon, they will receive nothing greater. Just go and do as you are told, and God will bless you.

It is the power of God that is going to convert the world, and nothing but the power of God. Every man who knows me knows that I have taught these principles from the beginning. It is the honest and pure in heart that will hearken to the everlasting covenant. They are those who are noble and good: they will feed and clothe you, and receive your testimony; and we want the Elders to gather out the good seed to Nauvoo. The day will come when you will see the wicked flee when no man pursueth. I want you to be wise as serpents and harmless as doves. Preach principles that will stand the test of ages; teach them good precepts and save souls; go forth as men of God, and you will find friends wherever you go. Drink deep of the Spirit of Truth, and a great and mighty work shall be wrought in the world: hundreds and tens of thousands shall flock to the standard and go up to Zion. Many other remarks were made by the speaker.

After which, Sidney Rigdon made a few remarks, and concurred in what brother Hyrum had said.

Twelve minutes to six, adjourned to April 9th, at eight o'clock, a.m.

Tuesday, 9.—At 8 a.m. the Elders assembled at the stand, (President B. Young presiding,) and were addressed by Elder Amasa Lyman; after which,

President B. Young said—What has been given is correct; the speech and conduct of Elders one towards another is frequently wrong; one Elder will speak evil of another; and while you undertake to trample on others, you will sink yourself. A man has sinking principles; but if his feelings are elevated, he will build up others and build up himself. Just as sure as one Elder tries to build himself up on the destruction of another, he will surely sink himself.

I would like to sit and hear the brethren teach for a week; but as business is pressing, we must hurry through. Preach repentance to this generation. Faith must go before repentance, and of course all men must follow the course and obey the laws and ordinances for the remission of sins, so as to receive the gift of the Holy Ghost, and then your mission is done. Let a man who goes into the vineyard build up all he can. If a man preaches anything in error, pray to God that no man may remember it any more. No Elder will correct another in public before unbelievers unless he has the sinking principle. I call all the Elders together to witness that I always use charity, for it covers a multitude of sins.

Let us obey the proclamation of Joseph Smith concerning the Elders going forth into the vineyard to build up the Temple, get their endowments, and be prepared to go forth and preach the Gospel. You may build up Zion, and learn to be men, and not children. It was a perfect sweepstakes when the Prophet called North and South America Zion. Let us go to and build the Temple with all our might, that we may build up the kingdom when established and her cords lengthened. It is a perfect knock-down to the Devil's kingdom. There is not a faithful Elder who cannot, if he is humble and diligent, build up a church. There are many men who will give you large sums to build a Stake of Zion where they live. It proves the words of the Prophet of the last days.

The Priesthood is fitted to every capacity in the world. There are blessings and conditions in that Priesthood that suit every man. This will suit the condition of thousands, because it is as broad as the heavens, deep as hell, and wide as eternity.

I am asked all sorts of questions about making gods and devils, and organizing the eternal worlds; but we could not get it precisely into our understandings so as to make them. The God we serve is the God of Abraham, Isaac, and Jacob. There is no need of breaking the law of the land if you keep the law of the Lord. I want a wife that can take care of my children when I am away, who can pray, lay on hands, anoint with oil, and baffle the enemy; and this is a spiritual wife.

The sweepstakes is a perfect knock-down to the Devil. We will build up the churches and establish Zion and her stakes. This is a fire which cannot be put out: it has spread far faster than ever it did before. If you kick us and cuff us, we will turn the world upside down, and make the cart draw the horse. We want to build the Temple and have the roof on this fall, in the name of Israel's God. There are



hundreds of Elders who will sell their property to build up the Temple. Let us pay up our tithing. If there are any men who have not paid their tithing, they will not get in there. Let the Branches send teams with provisions to work all the year.

We are acquainted with the views of Gen. Smith, the Democrats and Whigs and all factions. It is now time to have a President of the United States. Elders will be sent to preach the Gospel and electioneer. The government belongs to God. No man can draw the dividing line between the government of God and the government of the children of men. You can't touch the Gospel without infringing upon the common avocations of men. They may have helps and governments in the Church, but it is all one at last.

Patriarch Hyrum Smith said—I never knew a proclamation to be understood at once. President B. Young wished to draw the attention of the brethren, first to build the Temple and get your washings, anointings, and endowments; after that to build up Branches throughout the nations. We must do all we can to build the Temple, and after that to build up churches. The gathering will continue here until the Temple is so far finished that the Elders can get their endowments; and after that the gathering will be from the nations to North and South America, which is the land of Zion. North and South America are the symbols of the wings. The gathering from the old countries will always be to head-quarters, and I have no doubt this Conference will do a great deal of good.

We have every power and principle to teach the people. Say what God says, and say no more. Never deviate one fraction from what God tells you. Elder Rigdon's remarks were very correct. Give out the simple principles. A man never fails who only says what he knows; and if any man says more, and can't give reasons, he falls short. Preach the first principles of the Gospel—preach them over again: you will find that day after day new ideas and additional light concerning them will be revealed to you. You can enlarge upon them so as to comprehend them clearly. You will then be able to make them more plainly understood by those you teach, so that you will meet with scarcely any honest man but will obey them, and none who can oppose. Adduce sufficient reason to prove all things, and you can convert every honest man in the world. The knowledge of the Gospel of Jesus Christ is not prevalent in the world, although it is written in the Holy Book. You can prove it by the Holy Book they profess to believe in, and your arguments will be so strong and convincing, that

people will hear and obey it by thousands. The Saviour says that to you it is given to know the mysteries of God, but to the world it is not given. You have power; you are authorized to put down every foolish thing you hear. A wise man will put it out of existence as he goes along; for light cleaveth unto light, knowledge to knowledge, and intelligence to intelligence.

We engage in the election the same as in any other principle: you are to vote for good men, and if you do not do this it is a sin: to vote for wicked men, it would be sin. Choose the good and refuse the evil. Men of false principles have preyed upon us like wolves upon helpless lambs. Damn the rod of tyranny; curse it. Let every man use his liberties according to the Constitution. Don't fear man or Devil; electioneer with all people, male and female, and exhort them to do the thing that is right. We want a President of the U. S., not a party President, but a President of the whole people; for a party President disfranchises the 'opposite party. Have a President who will maintain every man in his rights.

I wish all of you to do all the good you can. We will try to convert the nations into one solid union. I despise the principle that divides the nation into party and faction. I want it to grow up like a green bay tree. Damn the system of splitting up the nation into opposite belligerent parties. Whatever are the rights of men guaranteed by the Constitution of these United States, let them have them. Then, if we were all in union, no one dare attempt to put a warlike foot on our soil. I don't like to see the rights of Americans trampled down. I am opposed to the policy of all such persons as would allow Great Britain or any other power to take from us Oregon or any portion of our national territory; and damn all who attempt it. Lift up your voices like thunder: there is power and influence enough among us to put in a President. I don't wonder at the old Carthaginian lawyer being afraid of Joseph Smith being elected.

[A unanimous vote was passed by the immense assembly for Joseph Smith to be the candidate for the next President.]

Elder Heber C. Kimball arose and said—What brother Hyrum has told you is God's truth, and will eventually come to pass. As he was making his observations to the Elders, it made me think of the first time that I went out into the vineyard to preach. I dwelt on one subject till it branched like unto a tree that was cultivated, until the branches shot forth in all directions. Suppose you had only one seed to plant, and that seed was an acorn, and you spend your time in cultivating it till it comes forth a great and mighty tree, branching forth with many



branches, and bearing fruit abundantly after its own kind. So it is with the first principles of the Gospel, they branch out in all directions, unfolding new light continually. They are eternal principles. I never preached anything else but the first principles. When first we went to England, we preached nothing else, and never even touched on the gathering, as there was no place of gathering, the Church having been driven from Jackson County and also from Kirtland, and the Prophets, Patriarchs, Apostles, and Saints were wandering in the wilderness seeking for a home; but as soon as the people were baptized and received the Holy Ghost, the most of them had the spirit of prophecy, and prophesied of coming to this land, as being the land of Zion; and the time would come that they should come here. Yet we never taught the doctrine of the gathering or Book of Doctrines and Covenants.

If you tell the people to stay, they will gather here stronger than ever. If you want to cut anything off, you should know how to restore. You should never cut off the ears of the people until you are able to make them others. It is no matter what way you convert them, so that you convert them to believe the doctrines of the very Bible they have always professed to believe. It is no use attempting to teach them other things until you can make them believe the principles contained in the Bible which they have been taught to reverence and believe from their infancy. It teaches the gathering and all the principles of the Gospel neces-

sary to be taught to the unbelieving world. This is the thrashing-floor, where the wheat is gathered to be thrashed. There are a great many green heads, and they of course have to be pelted a little harder. After the wheat is thrashed, it has to go through the fanning-mill, and then the screen, and then the smut-mill; then it has to be ground and to be bolted but many bolt away and leave. If you get a cudgelling, don't be mad, for your heads are green. We are going to arrange a plan for Conferences, and we design to send Elders to all the different States to get up meetings and protracted meetings, and electioneer for Joseph to be the next President.

A great many of the Elders will necessarily have to leave their families, and the mothers will have to assume the responsibility of governing and taking care of the children to a much greater extent than when their husbands were at home. I therefore exhort them to be humble, faithful, and diligent, seeking to the Lord for wisdom to rear up their children in righteousness and prepare them to roll on the work of the Lord when their fathers shall have been worn out in the ministry. The mothers, therefore, are the persons who will more or less have to train the children.

20 minutes to 11: A call was made for the volunteers to go preaching to pass out to the green. A great company moved out and returned to the right of the stand, and were numbered 244.

20 minutes to 1: Adjourned for one hour.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, MAY 11, 1861.

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### CIVIL WAR IN AMERICA—ITS IMPORTANCE AS A WARNING TO THE SAINTS.

CIVIL war has at length been inaugurated in the United States by the attack upon Fort Sumter in the harbour of Charleston, South Carolina, by the Carolinians. The attack commenced at four o'clock on the morning of the 12th of April, and terminated in the hauling down of the United States flag and the surrender of the Fort to the Secessionists by Major Robert Anderson, the officer commanding, at about 10 o'clock, p.m., on the 13th.

For months past the people of South Carolina and the adjacent States confederate with her have been preparing for war. Since last November's election, resulting as it did in the elevation of Abraham Lincoln, the nominee of the

Republican party, to the presidential chair, she has been untiring in her efforts to completely dis sever every connection binding her to the Union. Nothing has been left undone by her to prepare for the consequences of such a step. In these efforts and preparations South Carolina has been joined by several of her sister States. Seven Southern States have formally passed ordinances of secession, and have proceeded to organize a distinct government under the title of "The Confederate States of America." A President and Vice-President have been elected provisionally, not by the people, but by a convention of delegates from the several seceding States. A constitution has been framed and submitted to the States of the new Confederacy for their approval, and they have approved of it. Cabinet officers have been selected and placed in charge of the several departments. An army has been organized and officered, and the entire machinery of government has been regularly arranged and put in motion. Nothing apparently has been left undone that would ensure a well-organized and capable government, and the strength necessary to resist any attack that might be made upon them by the old Government at Washington.

For some time after the secession of South Carolina, a collision between the people of that State and the Federal Government's troops seemed inevitable. It would not have created much surprise if war had broken out at any time. Fort Moultrie had been abandoned, and Fort Sumter stealthily taken possession of and fitted up for defence by Major Anderson. South Carolina was incensed at this act, and angrily demanded that Sumter should be delivered up to her. Its possession by the forces of the Federal Government, with her principal city at the mercy of its guns, was a dishonour she could not brook—a standing menace too humbling to her pride, and too much in conflict with the independence she desired to possess. Her people were determined to obtain possession of it—peaceably if they could, forcibly if they must. Old forts surrounding Sumter were strengthened, and new ones were thrown up, and their guns were carefully trained in the direction of that fortress. But they did not attack it. Then there came a lull in the storm of preparation. The Government at Washington did not evince any anxiety about maintaining their foothold in South Carolina by throwing men and supplies into Fort Sumter. Negotiations between the Southern Confederacy and the Administration at Washington for the delivery to the former of Fort Sumter, and other forts in the South still in the possession of the Federal troops, were commenced. The idea was soon circulated that Fort Sumter would have to be evacuated as a military necessity, but that Fort Pickens would be maintained and strengthened. As soon as this idea was bruited abroad, the interest of the nation that had all been concentrated upon Sumter and South Carolina, was directed to Fort Pickens, and the troops of the Confederacy encamped in their fortifications around it. It was confidently stated that if there should be any collision, (which very many persons both in the United States and this country strongly doubted and denied the probability of,) Fort Pickens would be the point where it would occur. It was fully expected that Sumter would be left for South Carolina troops to quietly occupy. Two or three mails reached this country, bringing the intelligence that Fort Sumter was on the point of being evacuated; and when the steamers which brought them left the United States, the news of an attack upon Fort Pickens was momentarily expected. Indeed, one steamer brought the intelligence that telegraphic communication with Pickens had ceased, and there was scarcely a doubt entertained about war having actually commenced there.

But the Almighty had decreed otherwise. He had said, through his Prophet, Joseph Smith, on December 25th, 1832, that "The days will come that war will be poured out upon all nations, beginning at that place" [South Carolina]. "Wars," he then said, "will shortly come to pass, *beginning at the rebellion of South Carolina*, which will eventually terminate in the death and misery of many souls." We knew, therefore, that, negotiate, arrange, and compromise as the opposing parties might please, the war would have to commence at South Carolina, and not in Florida, where Fort Pickens was situate.

When people generally were imagining that the danger of war was not so imminent as it had been, it broke out. War vessels had been fitted out at New York—troops and munitions of war were being embarked; their destination was not known, but they were supposed to be intended for Fort Pickens and Texas. Horses and flying artillery, &c., which could not be used at either Sumter or Pickens, convinced those who ventured an opinion as to their probable destination, that Texas was to be the field of their operations. Some few cases, which were marked "Fort Pickens," furnished grounds for the supposition that that fort was to be supplied on the ships' passage down. But South Carolina began to be uneasy. The Commander-in-Chief of the forces, General Beauregard, did not like the delay of the Washington Government in evacuating the fort. He caused the supplies that Major Anderson and his command had been in the habit of receiving from the markets of the city of Charleston to be stopped. The Washington Government said that their troops must be supplied peaceably, or otherwise by force. Upon learning that this was their determination, the General of the forces of the Confederate States demanded of Major Anderson that he and his men would evacuate the fort. This Anderson declined doing, stating that his sense of honour and his obligations to his Government prevented his compliance with the demand. After receiving this reply, the batteries of the Confederate troops opened their fire upon the Fort, which was surrendered to them after a hotly-contested fight of about thirty hours' duration.

This is the first act in the bloody drama—the precursor of wars that shall spread over all nations, and bring death and misery to many souls, and cause the inhabitants of the earth to mourn. It has commenced at the spot designated by the Lord; and as surely as its beginning has been foretold, so surely shall everything that has been foretold respecting the results which shall follow this beginning, be fulfilled. The whole nation of what was once the United States, are eager for the fray. A feeling of desperate resolve has seized upon all, North and South. The excitement in both sections is described as being most intense. President Lincoln has called upon the States which have not seceded, for 75,000 troops. Their first duty, he says, will be to retake the forts and other United States' property seized by the Secessionists. The North assert very freely that this must be done at all hazards, whatever may be the consequence. The South are also mustering their hosts, with the equally resolute intention of maintaining their ground. When they meet, the shock will be terrible. And the worst feature in the case is, that after they have fought they will have no better grounds for settlement than when they begin. If one party should be victorious, there is no provision in the Constitution for the holding of a conquered people in subjection. The whole genius of the Government is opposed to such an idea. It is a government of equals. Imagination shrinks back with horror from the bare contemplation of such a fratricidal war as this must be. It must be a war of extinction to one or both parties, or complete decrepitude as a nation. There is

no doubt but all the border States which have been standing aloof from both extremes will wheel into line with the Southern Confederacy, now that the issue of war is forced upon them. This will intensify and protract the struggle. [Since writing the above the news of Virginia's (the principal border State) secession has been received.

The present condition of affairs in the United States and the prospect before them inspire the reflection that the day is near at hand, spoken of by the Lord through his servant Joseph, when the wicked shall slay the wicked, and when every man that will not take his sword against his neighbour must needs flee unto Zion for safety. The Lord said, upwards of thirty years ago, that there should be people gathered unto Zion out of every nation under heaven, and they should be the only people that should not be at war one with another. Nothing could at that time have seemed more improbable than that such should have been the case. But he has brought it to pass: he has caused the wrath of man to praise him. Their evil deeds he has over-ruled for the accomplishment of his purposes and the salvation of his elect. They drove out his Church from their midst, and compelled it to take refuge in the wilderness. But that very act placed the Lord's people in a position where they could be safe when intestine broils and civil war should desolate the land and compel the inhabitants to take up their weapons of war one against another.

Great and precious are the promises of the Lord unto Zion! Happy are the people unto whom they are made! Envious is the position they occupy! When civil war shall desolate the land, they have the assurance that they shall have peace—"they shall be the only people that shall not be at war one with another!" Nestling in the bosom of a vast continent, far removed from the scene of strife, and encompassed by lofty mountains and interminable deserts and plains, the country they inhabit will be but little affected by the battles and dissensions of the outer world. Their situation is an admirable one. The wisdom of the Deity was displayed in its selection as a nursery for his nascent kingdom. Well may the righteous, which shall be gathered out from all nations, go to Zion, singing songs of everlasting joy.

To the Saints in Europe the signs of the times should be an incentive to diligence and faithfulness. This war between the Southern and Northern States, which has just broken out, is a sign that should not be passed over lightly. Its testimony should be like peals of thunder in the ears of the slothful and careless in the Church. The consumption decreed, which is to make a full end of all nations, has begun. It was to commence at South Carolina; but it was to spread until all nations were to be involved in it. The nations of Europe cannot escape from it, if they continue as they are. But the Lord has provided a place of refuge for those who will accept it. All who desire to avail themselves of this place of security can do so, if they be diligent. Even the poorest of the poor, by exercising faith in the Lord's promise, and claiming its fulfilment at his hands, can go, and nothing can prevent them. Now is the time for the Saints to test their faith, and see whether they have sufficient to obey the command of the Lord and to escape his threatened judgments, which will inevitably fall upon the faithless and unbelieving; for "vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord."



## CORRESPONDENCE.

## ENGLAND.

Ship *Underwriter*, April 23, 1861.

Elder Cannon.

Dear Brother,—Permit me, through the columns of the *Star*, to say good-bye to my numerous friends in various parts of this Mission, and to express in a few words some of my feelings in relation to the great work in which we are engaged.

Brethren and sisters, I bid you all a very affectionate farewell. Time will not permit me to say much, but I thank you for the numerous and repeated acts of kindness I have experienced from you, and say, May God Almighty bless you for ever!

I bear testimony that, through the revelations of Jesus Christ, by the power of the Holy Ghost, I know that the Eternal God has sent his angel in these days to reveal the everlasting Gospel, and that the Latter-day Kingdom is now being set up, that Joseph and Brigham are God's own appointed ministers of salvation, and that the work which they have commenced will accomplish the end for which it was designed—that is, the emancipation of the human race from the bondage of sin, death, hell, and the Devil.

I know that God requires his people to gather together, and that for the present time Utah is the place appointed. I am going there in consequence of that knowledge—not to find out whether "Mormonism" is true or false, but because I know that it is the work of God, and that gathering is an essential part of it.

I leave with good feelings towards all, and feel my heart swelling with blessings for you. I go with joy to Zion to drink a deeper draught of the inspiration of this work, to taste more of that influence which is so pleasant to my soul, to help still further in establishing the work, for the building up of which I have devoted my whole being for nearly eleven years. I look on the past with overwhelming feelings of gratitude to God for his kindness towards me in all my travels, toils, and struggles, and ascribe to him the glory for every good result from my labours.

Good-bye to all! Be faithful, humble, and prayerful; and then I know that all the blessings with which my heart feels overcharged towards you will assuredly come down upon your heads.

Your brother in the Gospel,  
CHARLES W. PENROSE.

Ship *Underwriter*, April 22, 1861.  
President Cannon.

Dear Brother,—I cannot leave my native land without writing you a few lines in relation to my feelings on this subject.

I have had much pleasure in labouring during the few years past in the ministry.

The kindness of the Saints and my brethren has been received with a grateful heart, and has led me often to look forward to the time when a change would take place among the Saints on my way to Zion.

I have tried to remember and carry out the instructions I have received in the best way I could.

Now I find myself here with numbers of the Saints among whom I have laboured throughout various portions of England and Scotland during the last ten years. I have much satisfaction in meeting them all at this particular time. The Lord has given us his Spirit, which spreads peace and cheerfulness through the company.

I have felt cheered and blest in mingling with this company of the sons and daughters of God. I never felt so well since I embraced the truth as I do at the present time. I feel this to be one of the greatest of Heaven's blessings, and I hope to live worthy of it and those which are likely to follow a strict observance of the truths we are permitted to learn.

The Sheffield District, I am happy to say, is in very good condition. The Saints are a warm-hearted people, and the Lord is pouring out his Spirit upon the honest in heart, and also upon those who have once been in the Church. I have enjoyed the society of the Priesthood who are labouring there, and I

pray God that they may be sustained in their efforts to roll the cause along.

Please to accept my heartfelt thanks for the privilege of going home.

Praying that the blessing of the Lord may accompany your labours, in connection with Presidents Lyman and Rich, and all those who second them,

I remain, with kind love,

THOMAS WALLACE.

Bushey, April 16, 1861.

President Cannon.

Dear Brother,—I embrace the present opportunity of reporting to you in brief my field of labour, the Essex Conference, which is composed of 13 Branches and 257 members, including officers. The Branches are widely scattered, averaging from ten to twenty miles apart. The Conference is situated in three counties—namely Hertfordshire, Essex, and Suffolk; and the Saints are scattered over a distance of 300 miles: so you see there is some leg-service to be done, to keep matters moving. The Saints are generally very poor in this Conference. They are chiefly farm-labourers, the men earning from 8s. to 10s. per week, and women about 4s. Truly is the saying of Jesus fulfilled—to the poor the Gospel is preached. Yet, with all their poverty, they are rich in faith, and they are doing all they can to build up the kingdom of God. There are three Travelling Elders in the Conference. They are united with me in carrying out the counsels of the servants of God; and as soon as the weather will permit, we intend to launch out into new places and preach the Gospel to the people. Our meetings have been well attended of late by strangers, who manifest a good feeling towards us and the principles that we preach; and there is a prospect of baptizing a few. We have not done much baptizing yet in the Conference, but I think the prospect is brighter than it has been for some time. There are 22 emigrating this season to the land of Zion, and I pray the Lord to bless them on their way, that they may reach the home of the Saints in safety.

I rejoice in the present prospects of the work of the Lord, and my desire is to be a faithful and humble servant in the hands of the Lord and his servants, that I may live long to assist in build-

ing up the kingdom of God on the earth. To this end I desire the Spirit of the Lord to be with me, that I may remain faithful to the end; so that when my labour is done in this land I may also go home to Zion.

Ever praying for your prosperity in the cause of truth, I remain, as ever, your brother in Christ,

EDWIN SCOTT.

Rugby, April 22, 1861.

Dear Brother Cannon,—

I take this opportunity to drop you a few lines, to let you know how we are getting along. According to appointment, I have made my way into this Conference, and I find the people feeling well in spirits, but very poor in pocket. Times are very dull. There seems to be quite a good opening for preaching the gospel.

As Brother Joseph Foster, who travelled in the Stradford District, has gone to the Valley, it leaves that part without a Travelling Elder. The Conference spreads over a large tract of country, and the main part of the travelling is done on foot. Under these circumstances, it is about impossible for myself and Brother Jeffs to visit and do justice to all.

There is a good opening in and round Coventry. I have preached in Coventry twice, and it has left some good impressions. Quite a number of strangers attend our meetings, and I believe there will be a good work done. I can say that I feel well among the Saints. They receive me kindly and treat me well.

I remain yours in the Gospel of peace,

SAMUEL L. ADAMS.

Surrey, March 29, 1861.

Editor of the *Star*.

Sir,—In your issue of March 30th, I notice several texts proposed to the Rev. Van Wyke, of New York, as a basis for a lecture on "Mormonism," or "Polygamy."

Permit me, to ask if the following passages would not be further aids to the gentleman on that subject,—namely, Isaiah i. 22—"A little one shall become a thousand, and a small one a strong nation. The Lord will hasten it in his time." Galatians iii. 6—"Even as

Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham." 14th verse—"That the blessing of Abraham might come on the Gentiles through Jesus Christ." 15th verse—"Brethren, I speak after this manner of view; though it be but a man's covenant; yet if it be confirmed, no man *disannulleth* or addeth thereto." 1 Timothy iii. 30 requires a man to have at least one

wife, before he can be a Bishop; and the 5th verse assigns the important reason. In Isaiah iv. 1 we read—"In that day *seven* women shall take hold of *one* man, and say," &c. Matthew xix. 29—"Every one that hath forsaken houses, or brethren, or sisters, or wife or children, or lands, for my name's sake, shall receive an HUNDRED-FOLD." And lastly, my own scripture, which is, that very many of my countrywomen do not have opportunities of marriage, without stooping to take men who would disgrace and lower them morally, socially, and religiously.

Respectfully and religiously,

AN ENGLISHWOMAN,

Not of YOUR CHURCH, or the MORMONS.

## SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.—Another star has at length fallen from the Federal constellation: in other words, Virginia has seceded from the Union, and a proclamation has been issued by the Governor recognising the Southern Confederacy. The news was received with rejoicings in the South. North Carolina has seized the Government forts, and all the Slave States seem to be arming for the defence of the South. No more provisions or arms are to be allowed to go South. President Lincoln, in a proclamation, declares all the ports of the seceded States blockaded. Troops are arriving at Washington from all points. The Virginians closed Norfolk Harbour by sinking vessels to prevent egress from the Navy Yard. The Federal Commissioners at Harper's Ferry, being pressed by a thousand Virginians, destroyed the Armoury, the Arsenal, the manufactory, buildings, and 15,000 stand of arms on the 18th, and then retired to Pennsylvania, with three men lost. All the bridges have been destroyed between Baltimore and Washington. Fort Sumter has surrendered, and the Confederate flag now floats over its walls. The news of the surrender caused the Government at Washington to take decisive steps. President Lincoln issued a proclamation convening 75,000 militia to take the field forthwith, and convened an extra session of Congress for the 4th of July. Extensive preparations were making for the defence of Washington. Lincoln's call for troops was enthusiastically responded to by the Northern States. The New York Legislature had voted 30,000 men and 3,000,000 dollars. Troops are being concentrated at Washington. The North appears united. Volunteers are rapidly enrolling. Money is tendered in all quarters to support the Government. Jefferson Davis has issued a proclamation authorising letters of marque. The Governors of Kentucky, North Carolina, and Missouri refuse troops to the Federal Government. Maryland and Delaware support the Administration. The Confederate Government is about to issue a call for 150,000 volunteers. President Davis' answer to President Lincoln's proclamation is rough and curt. It is as follows:—"Fort Sumter is ours, and nobody is hurt. With mortar, Paixhan, and petard, we tender 'Old Abe' our *Beau regard*!" Secretary Tombs has received a despatch from Senator Breckinridge and Governor Magoffin, saying that Kentucky is greatly excited, and sympathises entirely with South Carolina, and that 7,000 men of the Border States are under arms to move at a moment's notice upon the order of the War Department at Montgomery. Immense quantities of munitions of war are reaching Savannah. Official advices have been received at Washington that Santa Anna surrendered St. Domingo to the Spanish authorities on the 18th March. An inundation has taken place at Griffintown, and the lower part of Montreal: a million dollars damage. Advices from Rio de Janeiro to the 9th instant state that a dreadful earthquake had destroyed a part of the city of Mendoza, in the Argentine Republic. The number of victims is said to be 7,000, and 2,000 houses have been thrown down. The loss is estimated at 350,000,000 francs.